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Psalm 84
Verse 11

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Come unto me all ye that labor and are
an heavy loden, and I will give you
rest —

Take my yoke upon you and learn of
me; for I am meek and lowly in heart:
and ye shall find rest unto your souls —
Mat. XI — 28-29

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A very absurd objection to the teachings of Jesus,- yet one that has been made too laborious duty as a pretext for deserting the christian name,- is that they display egotism - and are so often ~~almost~~ ~~always~~ coupled with assertions of his individual authority.- It is thought that he was the man who said come unto me- I will give you rest- might be indeed the first of that line of priests- the present representative of which declares- I am infallible!-

But if we consider the wide difference between Jesus & the people to whom he spoke,- his frequent allusion to himself appears not only natural but unavoidable.- They knew nothing of other great masters of thought- The Koran was not written,- the Vedas were not translated - I suppose that they had never even heard the names of Socrates and Plato - It would have been altogether an absurdity ~~if~~ had Jesus attempted to ~~[illegible]~~ shield himself from their ignorant ~~[illegible]~~ adoration

behind the editorial "We"—
yet it is ~~~~ set forth ~~ by certain
portions that in neglecting to class
himself with other religious teachers—
Jesus meant it to be understood that
he was the only Oracle of truth.—& the
one Vicegerent of almighty Power.—

But the disposition to arrogate to
himself any honor or praise—or to
take upon himself any official capacity—
is not to be found as a trait of his
character— Constantly he was charging
~~him~~ who had received his help—to go
their ways & tell no man.— The
real humility of his mind—is apparent
in his answer to the Young man who
addressed him as Good Master.— Why
callest thou me good?— There is none
good save one, that is, God!—

Jesus stood in the midst of a people
~~~~ whose minds & bodies were full of
disease,— and whatever may have been his
motive ~~ aim— he could not choose but
~~~~

ful the contrast between their weakness and his strength.- We need not suppose that he could to make them feel that he alone could help them.- or thought whether or no help was to be desired from another source.-- How entirely uncalled for would it be on the post- ~~to the solicitation~~ of your Physician, if coupled with the assurance that he could help you.- he should be at pains to disavow any attempt or desire to thereby elevate himself above other physicians;- and in order to soften ~~x~~ disguise the egotism of the statement- I can give you slip- should proceed to name A.B.& C.- who we doubt could do it just as well.-

The very attempt to hide self- betrays self- consciousness ~~x~~ in an excessive degree.- How more proud than they who are at pains to appear humble.- and every labored attempt to conceal ambitious thoughts- only the more makes ambition evident.- On the one hand boastfulness- on the other studied

self depreciation - give equal evidence of a mind occupied with itself & its own position. - But frank and unpremeditated talk about one's self - when called forth by the occasion - instead of ~~rather than~~ proceeding from some purely subjective design. - Such use of one's own name, no more than its divine - evinces egotism. - Contrast the character of Jesus, with that of some mediaeval saint. - Thomas à Becket - for example - and this is made plain. - The latter desiring to establish himself - as head of the English Church more firmly in the heart of his people - adopted the most ostentatious display of piety & humility. - In seeming to be without ambition he was most ambitious. - In appearing to entirely forget himself - he designed and did actually effect his own exaltation. -

Jesus found himself in the midst of a people who sorely needed help. - He was conscious of a power within - which would enable him to lighten

their burdens - strengthens their weakness
comfort their sorrow - heal their disease -
He felt that God had commissioned him
to do just this work in the world, - and
with no thought as to what should result
to him in consequence - his only desire
was to do the will of the Father who sent
him. - He did indeed talk much of
himself - so much as to prove that he
was not seeking the good of fame - but
engaged solely with the thought of them
whom he knew he had power to aid. —

He commended himself & his teachings; -
not because he sought his own exaltation -
but out of love & pity for those who
surrounded him. — Such a commendation
might be regarded as officious, & perhaps
rightly - were it made to day & by any
one now living. - because there would
not exist that vast superiority - which as I
said we must consider in the case of
Christ. - He stood, ~~as~~ a giant in soul
among children - the look upon himself

nothing more than

the authority of superior mind — an authority which is the rightful & only one existing amongst men — & which, whether consciously or unconsciously — will forever assert itself, and be obeyed. ——

Not in any official capacity then, & yet as the inborn qualities of his mind, work out for him his mission: — Not as one prevaling his supiority over the less favored sons of men: — Not as one who sought the acquirment of position, or reward of any kind for the exercise of his gifts: — ~~but in act of all~~ but as a friend. and out of the simple desire to help all those who labored and were heavy laden: ~~XXX~~ he invited them to come to him & find rest. — Come learn of me — he said — and the reason assigned was not — I am Christ the savior of the world, — but — for I am meek & lowly of heart. — Come all ye that are oppressed with the necessities & bound upon you by the effort to live — Come all who are bowed down with the

chooses that fall upon you - strive ye never so hard to - shun. - Come, that the Son of man may teach you to wear an easy yoke, & make the burden light.

It is well nigh useless to come blindly believing - upon a deified Christ - or abasing ourselves as before an authority which may not safely be questioned. - So the world has indeed been kept from utter despair - by trusting through its Saviour, that the burden might in the hereafter be unloosed; - but meantime the burden has lost some of its power to crush. - We must come, as he invites - to learn. - To those who are prone to look down upon this stagnancy in a patronizing - tolerant way - and to those who suppose they must look up to him from the dust - to both I say we must come to learn. - Forgetting who is superior or inferior - we should ~~~~ meet him upon such terms of frank equality as ought always to

rest between Teacher & scholar,—
Study his Character & thought as
disinterestedly as he offers them to
~~your~~ our attention,— and whether learned
or unlearned,— high or low,— we shall
find rest for our souls;— Because, as
he tells us so simply— he was meek and
lowly of heart; and one of the first
lessons his life teaches us— is to lay
aside our selfish wills,— to forget all the
fears and trumblings, which come from
over anxiety— to see our own desires fulfilled,—
and to submit ourselves in quiet trust
to the decrees of a Power beyond our control,

How it is that learning this lesson
will ease us of our burdens— is at once
perfectly evident, when we consider
what it really is that weighs us down,—
We think perhaps that we are careworn
or sad because events have made us so,—
and that we need a change of circumstances
~~to relieve~~ to relieve us of ~~the~~ the oppressive load.—
This is not true in any general sense,—

Our condition in life.- our opportunity- our good fortune, our reverses.- all this has much to do in determining character.- but is in slight degree responsible for the weight of our burden.- We are given to imagining, that if we were situated as some whom we esteem more highly favored. we should be rid of life annoyances;- forgetting that in any position there may be content.- and in all there is discontent.- The lightest disappointment may be as hardly borne as the most grevious loss.- may- will be most grevious to one who is accustomed to no worse.- Though a change of surroundings. may temporarily ~~lift~~ lift the load from our minds- yet ~~it is though~~ take our whole lives through, and the load is not materially altered by the shifting of events.--- It is not the solid substance of which his equipments are composed. that make the soldiers march so wearisome.- These in themselves are no burdens.- what the soldier has

really to carry - is a certain measure of the force of gravitation. - His arms have no power in themselves to weigh him down. - They only serve as the handles upon which this giant force can grasp, and this force is really the weight and measure of his load. — So is it beyond the power of events to burden the mind. - The oppressive force does not reside in them - but ~~only lay~~ reaches us ~~laid~~ from beneath our feet. to lay hold upon them; — If that force be strong. - trifles light as air, ~~in themselves~~, - will bow us to the dust; - if it be weak the ~~greatest~~ ~~greatest~~ Cross can be easily and uncomplainingly borne. — That power is in the main - a mental habit, and is hinted at though not ~~by the word~~ sufficiently named, acutely. -

It is the anticipation of something that may blight the fruition of our cherished plans, - our apprehension of the worst in the midst of uncertainties, Our disposition to dwell upon our

sink
disappointments - rather than to ~~look~~
some higher satisfaction, - in all ways
our anxious forebodings of the future, -
our convulsive hold upon whatever
has, does, or may give us pain. - This
habit in ourselves - is the one great
burden under which we stagger. --
We stoop to ~~it~~ no event - and are
oppressed by no duty. - but are heavy
laden because only This tendency of
the lower - earthly nature - fastens upon
all this ~~t~~ events and makes them ponderous
with the ~~power~~ weight of itself. - Call to your
remembrance the hardest trial you
have ~~ever~~ borne, - and ask yourself
in what consisted its severity; - was it
that some great evil actually did crush
you to the earth, - or that ~~what~~ what you esteemed
an evil was only the pretext or
occasion for unwarranted doubts and
fears in your own mind? Your ~~own~~
heart will tell you, that with such
faiths as you felt you ought ~~t~~ would

like to ~~know~~ hold.- nothing that has ever come upon you in the past could ~~give you~~ more than momentary pain.-

Though the fact that our purposes can be only imperfectly carried out - and our wishes must be always incompletely met, - will never allow us entire escape from sorrow.- yet the cares & grief that prey upon us day after day. and wear away our true strength.- these have its seat in our own minds- not in outward occurrences- and may be.- banished.-

We can only control events to a very limited extent.- and if we depend upon our power to change them - for relief from our heavy loads.- we find no rest.-

But within our minds we have power to command - if then we can suppress the tendency. which in all circumstances finds something burdensome- we shall have lifted from the soul its most oppressive weight.-

The power of that weight to Crush

and annoy – we already and sufficiently
know – from our own experience – that
one of us has wholly escaped it – Year
in year out, we have carried some trouble
in which our souls – and it may be
that not the least of our burden has been
to keep our anxiety hidden from the eyes
of others – We have each examined depressed
and weary moods – when the soul utterly
worn out with fatigue – doubts if living
is worth the trial it costs – We know
the discomforts of that kind of mental
labor which consists in bearing burdens.

Or we also realize its destructive
deadening influence upon all the
finer traits of manhood and womanhood.

Or we know that it has power not only
to cloud, but to mar the whole of our
life on earth – that it deranges mental
faculties – paralyzes effort – blights
affection – and destroys not only
happiness but success? Such is its
power – or does it continually aggravate

itself by creating even. new pretexts for anxiety and regret.— In all its stages, from the puerish fretfulness that breaks up the peace of a household, to the harassing care of the busy men of the world, which all too often leads to suicide or madness.— in every walk of business — in every social class.— & under all combinations of circumstances.— there are multifold examples of the terrible results of carrying these mental burdens.

'Tis not hard work, that impairs or destroys the usefulness of the mind.— and fills it with gloomy thoughts.— except it may be in very rare exceptions.— the common spur will drive us to vigorous Mental Labor.— and it may be safely said that the actual work necessary to the discharge of the duties attaching to any position — ought only to inspire hope — and result in new power.—

It is not actual labor but needless, fruitless anxiety, that consumes the busy

fibre of our being and leaves us gloomy spectres of our rightful selves.-

We may plead our inability to avoid anxiety - with so many consequences upon us!- the answer is that the causes are not upon us, but in us.- We create them both with & without provocation - by our habit of fearing and doubting the result after we have done our best.-

We were created to work - and work should be to us a pleasure, bringing with it little mental strain.- But we were not made to guide the Universe, nor even wholly that little part of it which lies within the horizon of our experience.- and when with our limited powers, we begin to assume jurisdiction over what we cannot know nor control - then does anxiety begin to task our souls beyond endurance.-

What then shall we do?- what remedy adopt?- How free ourselves

from the galling yoke of this mental habit? Listen to the invitation of Jesus— Take my yoke upon you and learn of me— and you shall find rest unto your souls.— What then was the yoke of Christ.— What the lesson we are to learn from him?— His yoke was to do the will of God.— and he would teach us to serve no other will.— I am meek & lowly of heart— said he, who of all human beings had most reason to be proud of the gifts God had bestowed upon him.— My meat is to do the will of Him that sent me— he said who had infinitely more pretext for building projects of his own— and who would have been for more abundantly able, than we, to carry them out.—

The remedy which the religion of Christ proposes to supply to care-worn souls— is simply to instil this lesson, that when we have obeyed the will of God, so far as we know,— He will take care of the

results.- To which our foolish anxieties and fears can contribute nothing.-

If we can learn this we drop every burden that has power to oppress:- into the hands of that great Power- which can ful us burden.- To become meek & lowly of heart:- as was Christ.- is to say in all our plans - if God so wills.- and saying that we sink all care, save only to mold our action & designs after his purposes.- It is well known that not class of people who labor either with head or hand, are so free from care, as they who are paid to do the will of another.- Their days work done they are free from every burden:- & to do well what is required of them, is all the anxiety they know.- It is the employer, who must plan & scheme - to whom every financial storm threatens ruin:- whose days are spent in anxious ~~s~~watching - & who for into the night must ~~s~~ toil carry his

perplexing toil.— it is upon the employer that the burden falls,—

The aim of religion is to take from us all burdens of this nature— by putting us in the relation of servants toward God.— It teaches us all, that we have a Master.— and whether it names him Christ or Jehovah.— puts before the mind as supreme a Unity— or a Trinity,— still its great power to uplift the soul is in the faith that some overruling Divinity will carry the burden of responsibility.— Not ours the care to make up results out of the scattered efforts of a life time,— not ours to read the future— & prepare for coming events,— not ours to say how long we stay or when our summons shall here come.— All this belongs to God,— ours only to serve him by what light we have— and accept the consequences, he decrees— This the yoke of Christ is easy to bear,— I pray you— for the sake of your own peace of mind— not to harbor the

false notion that religion has any new burdens to impose.— It seeks to relieve you of those you already bear.— The burden of doing Gods will — after you have surrendered your own — is so light as to be a joy rather than labor.— It is a burden that any & all may be proud to bear.— You strong men.— think not that the yoke that christ put on — is appropriate only to weak women & sentimentalists.— You who are clear of intellect & proud of heart — imagine not that it is simply for the ignorant and uncultivated.— Then does not exist the man or woman — who may not better learn the lesson Christ would teach.— or who living & dying does not need the rest that it can give.—

I do not say that Christ alone teaches it.— I trust it is not so.— and if you can learn from nature or from other religious teachers to yield your cares to the Power which governs all things — in heavens name learn of them.—

It is only thot I stand here, the minister of these gospels - to second the invitation Jesus gave - and tell you of one at least - who in the midst of such trying circumstances as we shall never know - found his burden light - and who gave his life up wholly to ~~taking others~~ leading others into his rest. — —

We cannot learn of him through the intellect alone. — If we gain only the intellectual perception that God rules, and will take care of all those interests lying beyond our ~~foresight~~ power to foresight. — ~~But~~ this will not make us any the less anxious to find that all these interests are established in accordance with our desires. — While we hope and plan & speculate for the future as much as ever - we must learn to carry with us the feeling - that if God sees fit to overturn all these plans - still no harm, but only good will result. — So completely as this must we put on the yoke of his service - before we can find his rest. — and the faith which this signifies is only attained by

cultivation.— It comes by living as in the sight of God— through daily and hourly recognition of his Presence & Power.— through meditation upon his law— & attendance to such religious forms, as bring Him home to our inmost thoughts.— God should be to us as familiar as the sunlight,— our faith must be a habit— before the promise of Jesus is fully realized.— One of the purposes for which we should come here together— is to find this rest unto our souls.— If while we here bow our souls in prayer— or lift them to the contemplation of things divine.— if by any means that we ourselves may devise,— we can come so near the Masters heart, as to catch his perfect trust in the will of God— we can take upon us ourselves his yoke— and find within our souls that heaven of rest— of which mankind has always dreamed.